A JUST and RIGHTEOUS

PLEA,

Presented unto the

King of England,

AND HIS

COUNCIL, &c.

BEING

The true State of the present Case of the People, called *QUAKERS*, Truly demonstrated, and Justly pleaded on their behalf; For the True Information of the KING and his COUNCIL, That they may well understand the Truth and Verity of Doubtful Cases, and may shew Just Judgment and Mercy.

And this is laid down in Six Particulars.

Viz.

1. *Concerning* Sweating at all, *and particularly of the* Oath of Allegiance.
2. *Concerning* Meeting together *to Worship God.*
3. *Concerning* Tythes *among the* Jewes, *and among the* Christians, *and why we Refuse to pay them at this day.*
4. *Concerning* giving Security by Bond, *to live Peaceably, or to Answer* Accusations *then and there*, &c.
5. *Concerning* Government *it self, and particularly of this present* Government.
6. *Concerning* Persecution, *what it is in it self, and how great an Error it is to the* King *and his* Government; *Laid down in Two Particulars.*

All which Cases are truly stated and pleaded, And the Cause of the Innocent vindicated: And this for the benefit of the King and his Government, that they may be Just and Righteous, and perfectly according to God.

By a Friend to Just Authority, *Edw. Burroughs.*

Burrough (Edw.) of the Soc. of Friends.

PLEA

The Epistle to the King, and his Council.

OH Friends! this is your Day, that God hath given you to try you, and to prove you what you will do, and whether you will rule and judge, and exercise your Power for God, or against him; and this is the hour of your tryal, and the living God that made Heaven and Earth beholds you, and his Eye is upon you, and he waits for Justice, true Judgment, Mercy, Righteousness and Truth, to be brought forth by you in the Land, that he might blesse you and prosper you; but and if the contrary be abounding, and brought forth and exercised thereby you, Blessings shall be turned into a Curse, and the Just God will deal with you after your deserts; for the Reward of the Almighty is Just and Equal unto all the sons of men, even according to their wayes and works; and the Judgment of you nor of any, is determined by Him, but accordingly as He is served, obeyed and feared, or the contrary.

And seeing you have a day to do good, and to forsake all evil, to do Justice, Mercy and Truth in the Earth, and to subdue the contrary; if that you do the things you ought not, and leave undone what God requires of you to do, and trifle away your time in matters of lesse value, and spend your dayes in Pleasures & Vanities, and neglect Mercy and Judgment in the Earth, and have no regard to the Cry of the Poor and the Oppressed, to deliver them from their cruel Persecutions; if it be thus with you in this your day, Who shall stand in the Gap to prevent the Anger of the Lord from breaking out? or, who shall plead for you in the day of your reward, when God himself ariseth unto Just Judgment, to judge all flesh, and to deliver the Innocent? Oh Friends! is this nothing to you? Is there no cause unto you of Consideration in this matter? Ought you not to lay these things to heart? Why, surely you are but men, and your breath is in your nostrils, and your substance but dissolvable clay, and the God of Heaven and Earth can do what he will with you, and concerning you; if ye please him, it might be well with you, but if the contrary, he can answer your doings with an equal reward, and none can prevent him.

And here is a Cry, and a very great Cry of **Persecution** under your **Authority**, the Prisons filled with Upright and Innocent persons, to the ruine of Persons, Wives and Families, if the great Mercy

of the Lord did not prevent more than the Justice of men: Thousands within these few months have been cast into Goals and Dungeons and nasty holes; and divers have finished their lives, and dyed in Prisons; many being taken out of their houses, and from their lawful Callings; and many taken out of Meetings, where they have been waiting upon God, and cruel Sufferings inflicted upon them, and all this for Truth and Righteousness sake, and for their Profession and Practice in Religion; when as no Plotting or evil-dealing towards the King nor any of his Subjects, could be justly charged and proved against them. And thus the Innocent have been made a Prey to Prophane Persons, and their Sufferings have been woful, and all this under and by your Authority; And, are these things nothing to you? or, do you judge this is well doing? Is this Justice and true Judgment? Is this for your Happiness and Prosperity? Let the God of Heaven and Earth judge in this matter between this People and You, for the Cry of their Sufferings are very Loud in the Ears of God, and they have been laid before you, and you ought to have relieved them, and eased their heavy burdens, and shewed Justice, Pity and Love, and this would have made for your Happiness; But if that you always neglect to hear the Cry of the Poor, and of the Oppressed, yet God hears, and takes notice; and though this People should have no Helper in the Earth, yet He is their Helper, and their Cause is committed unto Him.

Can these things stand? and, can you be happy in these proceedings, while the Innocent suffer under you? Is it in your hearts to destroy the Heritage of God? do you think to extinguish an Innocent People from off the Earth? Must none wait upon God, and worship Him, and pray to Him, but after your Prescriptions and Limitations? And will you kill and destroy all such as do not? who cannot for good Conscience sake conform to every way of Worship and Religion imposed, but must wait upon God, and worship Him and pray to Him according as his Spirit teacheth and guideth; will you, I say, destroy all such? Is it in your hearts to effect it? if it be, the God of Heaven will not prosper you in such purposes; Will ye force men to forsake the Way of their God, wherein they have found his Presence? will ye persecute men for their Religion sake, while yet they walk uprightly in their Conversations among men? Oh Friends! it is not Justice and true Judgment thus to do, it pleaseth not God, neither doth it unite the hearts of Subjects in true Love and Unity, but it hath contrary effects, and that you may find.

Indeed,

Indeed, according to my judgment, such proceedings are not good Policy nor humane Wisdom, for you to seek to establish one particular Perswasion and kind of Religion, and impose that by force, and persecute and seek to destroy all the rest that are otherwise minded, if they will not deny their Principles and Consciences, and conforme: this seems, I say, no good Policy among men; for if it doth gratifie one sort of men in their desires, it discontenteth and dissatisfieth many more, and it breaketh Love and Unity amongst Subjects; and your Safety is in the uniting of Peoples hearts to you, and one to another in Love and Liberty, and not in the Divisions and Distractions of people, surely this cannot be for your safety. When as if you did give Liberty to all, that were peaceable in their Lives and Conversations, in the exercise of their Religion in Faith and Worship to God-wards; *this would cause all to love you, and none to be discontented with you in good reason. If one sort of People had as much Liberty as others (in the way of their Religion I mean) and none more than others, this doubtless would encrease Content among Subjects, and be a blessing to you and your Authority; and to proceed in that way which may keep the people in Love and Unity one with another, and to you-wards, this were good Policy for your Establishment to perpetuity; and there seems to be no other way, than in shewing Justice, Mercy, and Liberty to all in all right wayes, and in the exercise of their Consciences towards God. And this is my Judgment, the way for you to prosper, is, to leave the prescribing the way of Worship unto God, as his Spirit shall teach and perswade the Conscience, and to leave the Judgment in all Cases of Conscience about Spiritual things, unto Him, and not to meddle about imposing Religion, nor persecuting men for that cause, for it is not your place to do it; but you are to rule well over the outward man, and to judge in the Cases of wrong between man and man, but not at all in the Cases between God and mens Consciences.*

But you may say, Who art thou, inferiour man, that seemest to advise us that are high and potent, and wise enough for our selves? Well, though it be thus, though I am so, and not much acquainted with the State-affairs, nor do I profess Policy in the Governments of this World, yet this I say, Whatsoever my Birth or quality be, and whether I live or dye, yet these things you must find true one day; (for I speak not as a Politician, *but as a* Servant of God) *that your Prosperity and Happiness in this World, and hereafter, standeth, in*

shewing

shewing and executing true Justice and Judgment, and Mercy and equal Liberty towards all, without respect of their Title in the Profession and Practice of Religion, and in allowing Liberty of Conscience in the exercise of Faith and Worship and Duty to God-wards, to all Christian People, equally in your Dominions, and not to persecute or destroy any in their Persons and Estates, for the exercise of their Religion to God-wards: This is the way of your Prosperity, and the contrary is the way of your Destruction, if that ye persecute men for their Conscience sake, and exercise Lordship and Authority over mens Consciences in Spiritual things; and if ye prescribe a way of Worship, and seek to destroy all that cannot conform thereunto: if ye do thus, this is not good Policy to establish you. Well, I shall say little further, but that these things I write not as your Enemy, but as your Friend, who would have you saved both soul and body, and not as in any kind of harshness in my spirit towards you do I write, but in love and compassionateness to you and these Kingdoms.

And I have here in brief stated and pleaded the Case of the Innocent People, called Quakers, who are at this time under great Afflictions and Tribulations by your Authority; and it hath been in my heart divers times to declare the substance of these things unto you, but at the last I have chosen to write my mind to present to you concerning the matters very needful for you to be informed in, and it is for your sakes as well as theirs, that I have done it, that you may not run on to act any thing against them upon Suspitions and Accusations of others, without hearing our Defence; And therefore it is for the avoiding and stopping of Persecution in the Land, for this cause have I taken in hand submissively, and not presumptuously, to state this Plea before you, and I must leave it to your Considerations, and cannot impose my Faith upon you, to believe as I believe, but having laid the Truth before you, I shall leave it to the Lord to work Faith and Love, and Justice, Mercy, and all good things in your hearts, that you may bring them forth in the exercise of them in the World.

I am a lover of Justice and Mercy, Truth and Righteousness.

London, the 10th day of the second month, 1662.

E. B.

CHAP. I.

The Case Stated and Pleaded concerning Swearing at all, *and particularly concerning the* Oath *of* Allegiance.

I.

WE do acknowledge our selves to be Free-born People of this Kingdom of *England*, the Land of *our Nativity*, and we do *assert*, that we have *just* and *lawful Right* and *Title*, as such, to possess and enjoy *our Lives*, *Liberties* and *Estates*, both by the Laws of God and Man; having never unto this day, since we were a People, *Forfeited* our *birth-right as men*, by any *Rebellion*, *Sedition*, *Contempt*, or otherwise; but have *always been* and are a People exercised in the Law of our God, by walking *justly towards all Men*, and *doing to others as we would be done unto*, & have been and are a *peaceable People* under every Government and Authority that hath been over us since the Lord raised us up; And I do hereby declare, that we *now are*, and *shall be Faithful*, *Innocent*, and *Peaceable*, in our several Stations and Conditions, under this present Government of King *Charles* the Second, whom we acknowledge Supream *Magistrate* and *Governour* over this Kingdom, and for Conscience sake we are obedient and submissive to him, as such, in all his Commands, either *by doing* and *performing* of what he justly requireth, or by *patient suffering* under, whatsoever is inflicted upon us in the matters for which we cannot be obedient for Conscience sake, when any thing is required of us different from the just Law of God: And to this subjection, to the King and his Governments, we are bound by the Law of Righteousness, and such hath ever been our *Principle* and *Practice*, and is unto this day, even to be *quiet*, and *peaceable*, and *patient* under every Authority that is set over us, and not in unrighteousness, to *Plot*, or *Contrive*, or *Rebel* against any *Government* or *Governments*,

ment, nor to seek our own *Deliverance* from *Injustice* and *Oppression*, in such a way. And we are perswaded to seek the *preservation* of the *King's Person* and *Authority*, by all *just* and *lawful means*, and not to *Rebel* against him with *Carnal Weapons*; and so far as his Government is in *Justice*, *Mercy*, and *Righteousness*; we declare *true* and *faithful subjection*, and *obedient* (where unto, and wherein it is otherwise, we shall be subject by *Patient suffering*, what is unequally imposed upon us, and yet not Rebel in any *Turbulent way* of *Conspiracies*, and *Insurrections*; For our Principles are not for *War*, but for *Peace* with all men, so much as in us lyes; neither may we render *evil* for *evil* to any, but are to be subject to the King and his Government *actively* or *passively*, upon the Conditions aforementioned. And we renounce all *Forreign Authority*, *Power*, and *Jurisdiction*, of the *Pope* or *any else*, from having any *Supremacy* whatsoever *over the King*, or any the *good Subjects of England*: And this we Declare, Acknowledge, and Testifie, in the Fear and Presence of God (to whom we and all mankind must give an account) and that without secret *Equivocation*, or any *deceitful mental Reservation*.

II.

But as for *all Oaths* and *Swearing*, we utterly *deny*, for Conscience sake towards God, because Christ Jesus hath Commanded us *not to Swear at all*, Mat. 5. And the Apostle saith, *Above all things, my brethren, Swear not*, Jam. 5. and it was the Principle and Practice of divers *Holy Martyrs*, even some of the *Protestant Church*, since the Apostles days, in all Ages, *not to Swear at all in any Case*; So for Conscience sake, and according to the Example of Saints in former Ages, we do refuse to Swear, in this Case of *Allegiance* to the *King*, and in *all other Cases* whatsoever, and we cannot Swear *at all*; Though the *truth* and *verity*, of *all Things* in *all Cases*, so far as known to us, and as occasion requireth, we can acknowledge and testifie, with Yea and Nay, as in the Fear and Presence of God, and with true intent and meaning, to discover the Truth, as is needful to be known; And in this manner we acknowledge *just Allegiance to the King*, and his *Government*, (that we shall live *peaceably*,

ably, and not *Plot*, nor *Rebel* againſt *Him*) according to the Law of God and a ſafe Conſcience; But without *any Oath* or *Swearing at all*, for we may not break the Command of Chriſt, nor walk contrary to the Example of the Apoſtles and Saints *by Swearing*, though we ſuffer the loſs *of all* becauſe thereof; And it is our known *Principle* and *Practice*, ever ſince we were a People, that in *no Caſe* whatſoever, though of great *dependancy* oft-times *to our ſelves*, both in reſpect of *Advantage* to us, and alſo in avoiding of *Sufferings*, we have not taken *any Oath*, nor *Sworn at all*; whereby it is manifeſt that our refuſing chiefly to take the *Oath* of *Allegiance*, is not becauſe it is *that Oath*, but becauſe it is *an Oath*, and for Conſcience ſake we cannot Swear *at all*.

III.

And thus the ſtate of our preſent Caſe about this *Oath* of *Allegiance*, is different from ſome others, from all ſuch who can *Swear* and *take Oathes* in other Caſes, to whom taking of an *Oath* in it ſelf is not matter of Conſcience; but as for us, we make Conſcience of *an Oath* in it ſelf, and that upon juſt ground, as we are able to demonſtrate, and therefore our refuſal of *this Oath* of *Allegiance*, gives no ground at all, of doubt or ſuſpition, concerning us, as if we would not live *peaceably* and *quietly* under this Government, or as if we would *Rebel* againſt, or *plot* to deſtroy the *King's Perſon* or *Authority*, and ſo denie to take *this Oath*, as if we would leave our ſelves clear to proceed in ſuch wayes; this Judgement cannot juſtly be given of us, becauſe *we deny to Swear at all, in all Caſes*, which if it were not ſo, but that we could *Swear in other Caſes*, and not *in this*, then we might be the more juſtly ſuſpected that we had a reſerve againſt the King's *Perſon* and *Government*, and our living *Peaceable*, might be the more doubted of; but being our *known Principle* and *practice* always, not *to Swear at all* in any Caſe whatſoever, this removes *all ground* of *Jealouſie*, or *cauſe* of *Suſpition* of us in this Caſe; and alſo we being ready to confeſs, *all juſt Authority* and *Power* to the *King*, to declare *Obedience* thereunto *ſolemnly* and *ſincerely*, and that we ſhall live *peaceable* and *quietly* under his Government, and not to *Plot* or *Rebel* againſt him,

and this to Confirm by *Yea* and *Nay* : Our Teſtimony of this kind, may as juſtly be taken, and ſtand as effectual, and be as faithfully performed, as the Oathes of any others ; for we make Conſcience to perform what we ſay in *Yea* and *Nay*, as much as any do to perform what they Swear, and this is known of us in the Conſciences of our Enemies ; So that in good Conſcience and juſt Reaſon, and equal Juſtice, we are excuſable from all *Penalties* and *Forfeitures* in that behalf, of denying the *Oath* of *Allegiance*.

IV.

And the *King* and his *Government* is not the *leſs ſafe* and *ſecure*, though we refuſe *to ſwear Obedience to them*, nor could they be any *ſafer* or *ſecurer*, if we, contrary to our Principles and Conſciences were forced by Penalties *to Swear Allegiance* ; for by the ſame Principle which keeps us *from Swearing*, and by which we *deny it*, we muſt be *preſerved* to live *peaceably*, and not to *Plot* nor *Rebel* againſt the King; and if we renounce our Principle and our good Conſcience, and be induced to *Swear* againſt our Conſciences ; what likelyhood is there to perform ſuch a forced *Oath*, taken contrary to our Conſciences and Principles? For if we *Swear* to the *King* and his *Government*, becauſe of the fear of men and to ſave our Eſtates, *&c.* and this contrary to our Conſcience, it might well be ſuſpected of us, that at opportunity we would *break ſuch Oathes*, for fear of men or ſome ſelf end : On the other hand, if we had already renounced our good Conſciences, ſo that it more appears, we ſhall perform good Obedience to the *King* and his *Government* acknowledged by *Yea*, without an *Oath*, and in good Conſcience ; then by ſwearing forced on us, contrary to our Conſciences ; therefore *our Yea* may better be accepted in this Caſe, then *Swearing* can be demanded of us : And alſo if we ſhould *change* with the *Times*, and *renounce* our Principles and Conſciences, and *Swear*, we ſhould make our ſelves *ridiculous* and a *ſcorn* to all men, and bring our ſelves into a capacity not ever to be truſted in any Caſe, if we ſhould *bow* and *bend* to *Times* and *Powers*, and for terrour of men, deny our Religion, as other Hypocrites. And I very well believe that the King would not truſt us in

our

our *Allegiance* any whit the *better*, but rather the *worse*, though we did *ſwear*, *fawn* and *flatter* with him, contrary to our Principles; neither could he reaſonably judge himſelf the ſafer, nor more happy, nor that we would be truly ſubject the more to his Authority, if we *ſwore* and conformed in things by force, contrary to our Conſciences and Principles; for himſelf knows, that *Oaths* and *Engagements* made and taken by *force*, and for *fear* in *ſtraits*, are ſeldom or never truly performed, but alwayes broken. And of the like caſe there are large Teſtimonies in the Kingdom, of many that have *ſworn*, *promiſed*, and *engaged*, and ſometimes by *force* and *fear*, to this kind of Government and another; and yet at opportunies, and for their own ſelf-ends, have broken all *Oaths* and *Engagements*, and rebelled againſt the very *Perſons* and *Authority* to which they have *ſworn* and *engaged Fidelity* and *Allegiance*; ſo that many are not the more to be truſted, though they ſwear *Allegiance*: for, the Proverb ſaith, *He that will Swear, will Lye*; and he that is *forced* to *ſwear* againſt his Conſcience, will hardly *perform* his *Oath*: And we are no leſs to be truſted, though we *ſwear not*, for we never yet *engaged* our ſelves by *Oath*, to any Governours or Government, and yet we never *rebelled* or *plotted* againſt any, but have lived *peaceably*, and in a *patient ſuffering condition* under all, that have ſitten on the Throne ſince we were a People: And therefore our living peaceably under the King's Government cannot juſtly be doubted of, though we cannot engage the ſame *by ſwearing*: But yet if we do not live quietly and in good obedience, as peaceable People, but do *rebel*, *plot*, *&c.* then we refuſe not to ſuffer the Pains, Penalties and Forfeitures, as ſuch that Swear and do not perform their Oaths; I ſay, if we do not *live peaceably*, but *plot* and *rebel* againſt the King and his Government, then let us ſuffer the ſame in *every particular*, as if we had *ſworn*, and *not performed* our Oath.

V.

All theſe things rightly conſidered, it doth fully appear, 1. That we are *not Enemies*, neither in preſent *Action*, nor future *Intent*, to the *King's Perſon* or *Authority*. 2. Nor that we refuſe to acknowledge *Juſt Authority* to *King Charles* the

Second, as Supream Magistrate over these Kingdoms. 3. Nor doth it appear, that we are otherwise than *Peaceable* and *Quiet* People under the *King's Government*. 4. Nor is it manifest, but that we are ready to acknowledge so to continue, in all good Conscience and Righteousness: And therefore we do appeal to the *God of Heaven*, and to *King Charles*, and to *all People* whatsoever, That our present Sufferings by *Imprisonment*, and whatsoever else we may suffer in this Case, for Refusing to take the *Oath* of *Alleagiance*, it is not for *Plotting* against the *King*, nor for refusing to acknowledge *Just Authority* to the *King*, nor for denying *Just Obedience* to him and the *Good Laws* of the Land, nor for denying to live *peaceably* in the Kingdom under the *King's Authority*; Because to all this we acknowledge solemnly in *Yea* and *Nay*: Neither are our Sufferings in this case, for any *Evil-doing* towards God nor Men; but our Sufferings are *for keeping* the Commands of Christ, which to us is matter of Conscience to perform, more than to save our own Lives or Estates; and our Sufferings are, because we *cannot Swear at all*, and not because we are *Rebellious*, or that we *deny Just Allegiance* to the King: and such our Sufferings are not as *Evil-doers*, nor justly and righteously as *Offenders*; because we are not guilty of Evil in this case, towards *God* nor *Man*, and our Sufferings are *Cruel Persecution* for our *Tender Conscience sake*, and for the *Name of Christ Jesus*: And we call God and Just Men to witnesse between *Us* and our *Prosecutors*, that as *Saints* and *Servants of God* we *suffer* in this Case, and for our *Faithfulnesse* and *Obedience* to the *King of Heaven*, and not for *Evil-doing* or *Disobedience* to King *Charles* and his Authority: And if any be persecuted in this case, for Refusing *to take the Oath of Allegiance*, to the Ruine of *Persons*, *Wives* and *Families* in this World; then we shall have cause to say, *Occasion is wrongfully taken against us, to destroy us*, and we are proceeded against, contrary to the End of *Just Government*, which is, to *preserve* the Peaceable, and not to *destroy* them; and contrary to the King's *former Promises*, who hath said, *We should not suffer for matters of our Religion and Conscience*, *living peaceably in the Land*; And if we suffer, because we cannot

Swear

ſwear at all, ſuch our Suffering is for our Conſcience ſake, and we are therein perſecuted unrighteouſly, as *Innocent People*, and without *juſt cauſe*; And we muſt commit this our Cauſe to God, who regardeth the Oppreſſions of his People, and will avenge their Cauſe in his ſeaſon. And for the preſent this is all I have to ſay, and preſent, concerning this *Caſe of Swearing*, and concerning the *Oath of Allegiance*.

CHAP. II.

The Caſe ſtated and pleaded, concerning our Meeting together to Worſhip God.

I.

WE do *meet* together in the Name of *Jeſus Chriſt*, and in his *Power* and *Spirit*; and we do *Come together* in the Fear of God, to wait upon Him, and to receive the Teachings of his Holy Spirit, and his Counſel to direct us in all our wayes, how to walk righteouſly towards God and Men; and in our Meetings we practiſe our hearts and minds in Godlineſs, and ſpeak of the things of the Kingdom of God, in Preaching the Word of God, and in Prayer to Him, according as His holy Spirit guideth us, which is given us of God, to lead us *into all Truth*, according to his Promiſe, *Joh.* 16. 13. and that we may edifie one another in the wayes of Holineſs and Truth, for the benefit of our Souls: and this is according to the Scriptures: *For they that feared the Lord met often together, and ſpake one to another, and edified one another:* And this is our Principle, That it is our Duty to Godwards, to meet together, and that he requires it of us, and for the exerciſe of our Conſciences to Him, it hath been alwayes and is our practice, to meet together in the exerciſe of the Worſhip of God, as aforeſaid, and not for any other end; as in *Contempt of Authority*, or to *plot*, or *contrive*, or to *meditate Evil* towards the King or his Government, or any of his Subjects; We have no ſuch end (I ſay) in meeting together; but our

alone,

alone, only, and absolute End in our Meeting, is to worship the Lord our God, and to serve Him, and to wait upon Him, in Obedience to his Will, and for good Conscience sake, as our Duty towards Him.

II.

And this our practice of *Meeting together*, for the End and Cause mentioned, if it be in *Publick Houses*, or more *private* in *Upper Chambers*, or in the *Open Fields* on *what day soever*, is lawful and just in the sight of God, and is according to the Example of the Primitive Saints, and provable by the Scriptures, As in *Acts* 1.13,14. *And when the Disciples and Saints returned from* Jerusalem, *they went up into an Upper Chamber, both Men and Women, and waited upon the Lord, and continued with one accord, in Prayer and in Supplication.* And in *Acts* 20. 7, 8. *The first day of the week the Saints met together, and* Paul *preached unto them, and continued his Sermon till midnight; holding forth the matters of the Kingdom of God; and they were met in an Upper Chamber, from whence* Eutychus *fell down.* And *Acts* 28. 30, 31. *And* Paul *remained two full years, preaching the Gospel of the Kingdom of God, in his own hired house in* Rome; *and he exhorted the Saints, not to neglect meeting together, as the manner of some was, whom he reproved,* Heb. 10. 25. By which Testimonies, with divers others that might be given, it is manifest, that the Saints of God in former Ages, *did meet together* to worship God, and to wait upon Him in *Prayer & Preaching*, as the Spirit of the Father taught them, that dwelt in them: And sometime they met *publickly*, and sometime more *private*; and sometime on the *day-time*, and sometime in the *night-season*, (and they met separate from the Synagogues and wayes of publick Worship of the *Jews*) according to the Will of God, and as it was ordered among them: And thus it is manifest, that our Meetings for the Worship of God at this day (though they are separate from the way of publick Worship of the Kingdom, and are in more private houses) are justifiable, being after the Example of the Saints, and according to the Scriptures of Truth; and therefore our Meetings are according to the Law of God, just and lawful.

III.

III.

And forasmuch as by reason of the late *Insurrection* of some few persons in *London*, our lawful Assembling of our selves together in the Worship of God, is under *present restraint* and *prohibition*, and by Proclamation forbidden, under the denomination of *Seditious* and *Unlawful Meetings*, and our Friends *Imprisoned* and *Persecuted* for that cause of Assembling themselves to wait upon God. Now in this Case, this I plead unto the King, That we are no manner of way *guilty* of that *Insurrection*, upon which the Proclamation of forbidding our Meetings was grounded; and therefore ought not to suffer with the guilty, being innocent from the very *occasion* of that Proclamation; and for the King to prohibit our Meetings, for and because of the *ill use* that others made of theirs, this seems a *Condemning* of the *Innocent* with the *Guilty*, which is no way just in the sight of God nor Men, but altogether *unequal* that we should suffer for *other mens faults*; though such did abuse their *Liberty*, and pervert the end of their *Meetings* into rising up with *Carnal Weapons* against the King; so did not we, neither in *intent* nor *action*; and therefore our Meetings ought not to be *prohibited*, for the cause of other mens *faults* and *miscarriages* in that case; And also we have the *King's Promise*, divers times, That we should not suffer for our Religion, while we acted nothing against the peace of the Kingdom and Government; which yet we never have done, nor made any *ill use* of our *Meetings*, nor of the *King's Promises*, nor forfeited them, and therefore, according to his own Promises, we ought to have our *Meetings*, and enjoy them *without restraint*, because we have not *forfeited* the benefit of his former *Promises* in that behalf, nor ever made use of our Meetings, to *plot* or *conspire* against the *Government*, to its harm or detriment; and because of our innocency herein, the benefit of his former Proclamation yet in force unto us, to protect our lawful Meetings, and not to prohibit them; and though upon *suspition* our Meetings have been *Restrained*, and our Friends *Imprisoned* by the late *Proclamation*, yet we being proved *innocent*, and without guilt of that which occasioned it, the *King* and

Council may and ought in Juſtice and good Reaſon, to *Reverſe* and *Revoke* that part of the *Proclamation* related to us, as being *innocent*, that we may *enjoy our lawful Meetings*, according to the Scriptures and Example of Saints, and according to the *King's* own *former Promiſes*.

IV.

All theſe things conſidered and rightly underſtood by the *King* and his *Council*, it will appear unto them, in good reaſon, 1. That our *Meetings* are *juſt* and *lawful* in themſelves, becauſe they are for the Worſhip of the Lord God, and to wait upon Him. 2. They are according to the Example of the Apoſtles, becauſe the Scriptures prove the like Meetings. 3. And they are not contrary to his *own Promiſes*, and *Toleration* that he gave for ſix Months after his coming in, Becauſe he ſaid, *We ſhould not ſuffer for our Religion, if we lived peaceably*; and we were not diſturbed by Authority from him (that we know of) in our Meetings, till this occaſion. 4. It will appear, That we ought in *Juſtice* and *Equity* to have our *lawful Meetings* protected and preſerved by the *King's Authority*, and not *prohibited*; becauſe we are not guilty of that which occaſioned this preſent *Reſtraint*: but what we have ſuffered in this caſe, it hath been upon *ſuſpition*, and without any *juſt cauſe* on our part: And for theſe Ends and Cauſes I plead on the behalf of the *Innocent*, that we may enjoy peaceably our *Meetings* for the exerciſe of God's Worſhip, and not be prohibited in the King's Dominions under his Authority.

V.

But and if we are *perſecuted* and *impriſoned*, and made to ſuffer for this Cauſe of *Meeting together*, to worſhip God and wait upon Him, in Conſcience and Duty towards Him; and for following the Scripture Example, as the Saints of old, as afore-mentioned; we muſt only commit our *Cauſe* to the *God* of Heaven, and in *patience* ſuffer under whatſoever is unequally inflicted upon us for this matter, if men ſhew the *height* of *Oppreſſion* towards us; and we muſt put on the ſpirit of *Long-ſuffering* and *Forbearance*, and leave *Vengeance* to the Lord,

Lord, who will in his ſeaſon redreſs our Cauſe, if that we are perſecuted for meeting together, and for worſhipping of the Lord, according as his Spirit perſwades our Conſciences; and ſuch our Sufferings are, not for *evil-doing*, nor as *Tranſgreſſors* againſt God nor the King, but as Servants of God we ſuffer, and for holding the Teſtimony of JESUS, and a good Conſcience. And thus I have brought the ſtate of our Caſe, as concerning our Meetings, unto the Kings knowledge, and muſt leave it to his *ſerious view*; and happy will he be if he hath regard to the Afflicted; but if he ſtop his Ear from the Cry of the Poor, and ſuffer them to be deſtroyed, who ſhall plead for him, or excuſe him in the Day of the Lord, when He comes to Judgement, to reward every man according to his deeds.

CHAP. III.

The Caſe ſtated and pleaded concerning Tythes, as paid among the Jews, *and alſo among the* Chriſtians; *and the Cauſe why we refuſe to pay them at this day.*

I.

WE do acknowledge that *Tythes*, as inſtituted, given, and received in the Law of *Moſes*, amongſt the *Jews*, and according to the Commandment of God, were of *Heavenly Ordination*, and were for that *Holy Uſe* and *End*, of maintaining the *Levitical Prieſthood*, and the *Poor*, the *Widows*, and the *Strangers* in *Iſrael*: and we know that whileſt that Livitical Prieſthood of *Signs*, and *Types*, and *Figures* was yet *unfiniſhed* and *unfulfilled* by Chriſt Jeſus the Everlaſting Prieſt, That Law that gave and received Tythes was in force, and it was ſinful againſt God, and contrary to his Law, in any of *Iſrael* to withhold their *Tythes*, and not to pay them, and ſuch as did, robbed God and the Poor, and the Prophet complained againſt them; for then the Ordination of *Tythes*

was of God, and the Practise and End of them was good and blessed; But that Law and Priesthood, that gave and received them, is finished and ended, with all the *Types* and *Shadows* of the *first Covenant*, Heb. 7. 12. and *Christ Jesus* the everlasting *Priest* of God, is come, in whom is ended the *first Priesthood* that took *Tythes*, and that Law that gave them, and he hath put an end to *Tythes*, *Temple*, *Priests-Office*, under the Law among the *Jews*, and all *outward Types* and *Figures*, and *first Covenant*, and is an *High Priest* for ever, and the *everlasting Substance* of all *Shadows* pertaining to the *first Covenant*, and hath finished them, and ended them; even that Law and Ordinance that gave and received *Tythes*, and that *Priesthood* to whom *Tythes* pertained, so that though it was *unlawful* in the *first Covenant* to withhold the payment of *Tythes*, yet that *Covenant* being ended, and *that Law* and *Priesthood*, and another *Covenant* and *Priesthood* established, to whom the Law of God allows not the *Tythes* of mens estates, it seems now to be unlawful to *pay*, *receive*, or *demand Tythes*, and for good Conscience sake we cannot do it.

II.

We cannot now *pay Tythes* according to the *first Covenant*, nor uphold any part of the *first Priesthood*, that stood in *Types* and *Shadows*, nor submit to that Law, by any obedience to it, which once *gave* and *received Tythes*; Seeing *Jesus Christ* is come in the flesh, who hath ended all *that Covenant*, with every thing that *pertained thereunto*; and we believe in *Jesus Christ* as the everlasting *substance*, and receive *the Law*, by which we walk, in all things *from him*, and not *from Abraham*, nor *Moses*: For he *is with us*, who is greater *then they*, whose *Law* and *Example* we must follow, in the Administration of the Gospel, and not the *Law* and *Example* of *Abraham* and *Moses*, in the *first Covenant*, who did but propheste of *Christ*, and did not witness him fully come, but died in the Faith; Now if we should pay *Tythes* according to the *first Covenant*, and so uphold any part of that *Priesthood* which took *Tythes*, which was but a *Type* of Christ the everlasting Priest, then we should deny *Jesus Christ* to be come in the flesh, and turn back again to the *Law*, and to the *Jewes Ordinances*, and prove our selves *unbelievers*

believers and *Antichristians*; for he that denies *Christ* to be come in the Flesh, is of *Antichrist*, 1 *John* 4. 3. and we may as well turn back to *Circumcision*, *Sacrifices*, and *Burnt-offerings*, as *to pay Tythes*, being all pertaining to the *first Covenant*, and *Priesthood*, which whomsoever doth uphold, denieth *Jesus Christ* to be come in the Flesh, and so are of *Antichrist*; but we believe *Christ* is come, and we have received him, as the *end* and *finishing* of the *first Priesthood*, and we believe *in him*, as the everlasting *Substance*, who hath put an *end* to *Tythes*, *Temples*, *Burnt-offerings*, *&c.* And we confess *unto him* as our *Judge* and *Law-giver*, and have renounced *all shadowes* pertaining to the *first Covenant*, whereof one *was Tythes*, and for Conscience sake, and that we may continue in the Faith *of Christ*, the *Substance*, and not deny him, therefore it is that we refuse, and cannot *pay Tythes*, for we are *Christians* and *Believers*, and not *Jewes*, nor Children of the *first Covenant*.

III.

And there is *no Example* by any of the *Apostles* or *Saints*, in all the new Testament, that ever any of the Christians that believed in *Jesus Christ*, *gave*, *paid*, or *received Tythes*; I say, there is *no Example* at all, by either *Precept* or *Practice*, left us on record, that any of the Ministers of the Gospel, in the *Apostles* days, did *pay* or *receive Tythes*, for any *Ministerial Office* nor otherwise; But we do believe, that none of the Christians in the *first* nor *second Age* after *Christ*, since his Resurrection, did *Institute*, *Pay*, or *Receive Tythes* as Maintenance of *Gospel Ministry*; but we believe that the *Ministers* of *Christ* whom he sent forth to preach the Gospel after his Ascention, did bear witness to the *new Covenant*, and to *Jesus Christ* the *Substance*, and against *Temple*, *Sacrifices*, *Tythes*, and *first Priesthood*, and the worship of the *first Covenant*, and said, *that Covenant was found faulty and none could attain perfection, as pertaining to the Conscience*, in it, and therefore God took *that Covenant* away, that he might establish *a better*, Heb. 8. 6, 7. Heb. 6. 19. And also divers of the *Holy Martyrs* since the *Apostles* days, as *William Thorpe*, and *others*, did Preach down *Tythes*, and denied the *Payment* of them, and for Conscience sake to God, could neither *give* nor *receive Tythes*, but fully witnessed against them,

though they ſuffered for it in their days; So that,

1. We have no *Example* from the *Apoſtles* nor *Chriſtians* in their dayes, to *pay Tithes*, but rather the *Contrary*; for we have Teſtimony from them, that the *firſt Covenant* and *Prieſthood*, with all *Shadowes* and *Ordinances* thereunto belonging (whereof *Tythes* was one) were *diſannulled*, *finiſhed*, and *ended* by the coming of *Chriſt*; and *a new Covenant eſtabliſhed*, in which nothing is ſignified of *paying Tythes*: From whence it may appear to all, *that Tythes* are *ended*, and not to be *payed* in the *new Covenant*.

2. We have *clear Example* from the *Martyrs* ſince the *Apoſtles* days, *not to pay Tythes*; for divers of the *Proteſtant Martyrs*, (called the *Fathers* of their Church) did witneſs *againſt Tythes*, and refuſed *to pay* any.

3. We believe in our own Conſciences, *That Tythes*, as received, and payed in theſe dayes, are not of any *Inſtitution of God*, nor exerciſed *to any good uſe and end*, but that they are of *Antichriſt*, and *Oppreſſion*, and *unjuſt Exactions*, and *Impoſitions* upon the poor People of theſe Kingdoms; and therefore we do refuſe *to pay Tythes*, and we cannot for good Conſcience ſake; and the exerciſe of our Conſciences herein in denying *to pay Tythes*, is well and lawfully grounded upon the *Coming of Chriſt*, and upon the *Example* of the *Apoſtles* and *Martyrs*. And thus in brief I have ſhewed concerning *Tythes*, and why we refuſe to pay them, and the matter of our Conſciences in that Caſe.

IV.

As for *Tythes*, as now *demanded*, *paid*, and *received*, in theſe Kingdoms, we know they are not of *heavenly Inſtitution*, nor for a *good uſe* and *end* ordained and practiſed, but as they are now paid, both in theſe Kingdoms, and through Chriſtendom, they are of *Popiſh Inſtitution*, and were *firſt ordained*, *paid*, and *received* by the *Authority* of the *Church* of *Rome*, and were *unequally* impoſed upon the Nations through her *Authority*, for the *uſe* and *end* to *maintain* her *Prieſts*, and *Clergy*, and *Church*; and the *Inſtitution*, and payment of *Tythes* among *Chriſtians*, was not till near 400 *Years* after *Chriſt*, as *Hiſtorians* ſay; and for divers Ages after that, there were no *Lawes* enjoyning and forcing

forcing the *payment* of them, not till about the Year 786. that *Pope Adrian* the *firſt*, ſent *two Legates into England*, to make a *Decree, that the People of two Kingdoms* (to wit) *Merc-land* and *Northumberland, ſhould pay Tythes*. By theſe and other Teſtimonies it is manifeſt, that the *Payment of Tythes* amongſt *Chriſtians*, had their *firſt Original* from the *Church* of *Rome* and by *Succeſſion* from thence, and not from the *Apoſtles* are *Tythes paid, given*, and *received* at this day in theſe Kingdoms; and the *Inſtitution, payment*, and *uſe*, and *end* of them is not according to the Law of *Moſes* at all: for *Tythes*, as then amongſt the *Jewes, ordained*, and *payd*, were for the happy uſe, to *feed* the *Poor*, the *Widows* and the *Fatherleſs* in *Iſrael*, that there ſhould not be *a Beggar amongſt them*: But the *uſe* and *end* of the *payment* of them *now* in theſe dayes, is for the maintaining *a company of Prieſts*, in their *pride* and *fulneſs*, and the *poor* and the *ſtrangers may ſtarve*, and lie *begging up and down* at the *corners of the ſtreets*; So that we cannot for conſcience ſake at this day *pay Tythes*.

1. Becauſe the firſt *Inſtitution* of them among *Chriſtians*, was not *from Heaven*, nor from *Chriſt Jeſus*, nor his *Apoſtles*, but *from the Pope* and *Church of Rome*.

2. Becauſe the *uſe* and *end* of *Tythes* is not according *to God*, nor *Righteouſneſs*, but for the maintaining the *Prieſts* in *pride*, and *fulneſs*, and their *Families*; and in the mean time the *Poor* want.

3. Becauſe the *continued payment* of them, is *exaction* and *impoſition*, contrary to the *Goſpel* of *liberty* and *peace*, upon the *perſons, eſtates*, and *conſciences*, of many good People in theſe Kingdomes.

V.

All theſe things rightly and juſtly conſidered, it is manifeſt, and plainly apparent to all good men, that this matter of denying *to pay Tythes*, is a *clear caſe* of *Conſcience* with us, and that we have ſufficient ground to make conſcience hereof, and for good conſcience ſake we may *juſtly* refuſe and deny *to pay Tythes*; and the exerciſe of our Conſciences herein, is bottomed upon *a right foundation*, as I have made appear, and it is not for *Covetouſneſs* to our ſelves, nor in *contempt* of *Authority*, nor in *willfulneſs* to wrong any man of his *Juſt right*, nor for any other

evil

evil end, that we do refuse *to pay Tythes*; but it is for *Conscience sake*, only & alone for that end, that we may keep *our Consciences clear* in the sight of God, by our *Faithfulness* in denying of what we are convinced of *to be evil* and not of God; as I have shewed, we are in this case of *Tythes*; and we dare not sin against God by disobedience to him, nor uphold the payment of *Tythes* in these Kingdoms, which are so *evil*, both in their *Ordination*, and in their *Use* and *End*, as paid in these dayes, as I have shewed; for if we should, we might offend *his Spirit*, and our *own Consciences*, and bring anguish upon *our Souls*, and be guilty of *denying of Christ* and his *Coming*, and of making void the *New Covenant*; and of walking contrary to the *Examples* of the *Apostles* and *holy Martyrs*, and of upholding *Antichrist* and his Kingdom: These, with many other Evils, we run our selves into, if we should *pay Tythes* in these dayes, and after the *Romish Institution*; and therefore it is for Conscience sake that we do refuse to *pay Tythes*; And whatsoever we do suffer because thereof, it is *Persecution*, and for, and because we cannot sin against our God: and it is not for *Evil doing*, for *Rebellion*, nor for *Transgression against the Law of God*, nor the *Just Laws of Men*; but it is for holding the *Testimony of Jesus* and a *Good Conscience*; and in such our Sufferings, we commit our Cause to the God of Heaven, *patiently* bearing what is unequally inflicted upon us for this matter; and our Cause is *Just* and *Innocent* for which we suffer, and we have more respect to keep *our Faith* and *Conscience* towards God, than to save *our Estates* or *Liberties*; for could we transgress against God, and *pay Tythes*, we might preserve *our Liberties* and *Estates*, which we have endangered and lost often, because we could not; which may shew that it is not for *Covetousness* nor *self-ends*, that we refuse *to do it*; And this our Case about *Tythes*; and the reason why we cannot pay them, is in brief stated and pleaded, before the King and his Council, and I leave it to their Considerations in the sight of God, only to warn them, that they persecute not any for the Cases of Conscience, neither in this nor in any other thing, lest the effect of it be sad upon them, in a day when God visits them with Judgments.

CHAP.

CHAP. IV.

The Caſe ſtated and pleaded, concerning giving Security by Bond, to live peaceably, or to anſwer Caſes then and there, &c. as it often required of us.

I.

FOraſmuch as we are often demanded, *to give Bond of One or two hundred Pounds* (or the like) *for Security* (ſo called) *That we will live peaceably*; or, *that we will appear and anſwer ſuch Caſes objected againſt us*, or *ſuppoſed of us*. Now we cannot give ſuch kind of *formal Engagements* out of the Counſel of God, to *be* or *do*, or *to appear*, or *anſwer*, *this*, or *the other Caſe*, when as we are *no Tranſgreſſors* in the things *objected* againſt us, and *ſuppoſed* of us; and when we are ſuſpected by prejudiced minds, of ſuch and ſuch matters, of which we are no wayes *guilty* in the ſight of God nor men; and then it is demanded of us, *to bind our ſelves, to find Sureties, and to anſwer this and the other Objection and Suppoſition, only falſly ſuppoſed and ſuſpected againſt us, by men that ſeek occaſion againſt us*. This Demand we cannot fulfill for Conſcience-ſake; becauſe *we are clear*, and *not guilty* of ſuch *Suſpitions*; nor can we *bind our ſelves* (out of the Counſel of God) upon *Penalties* and *Forfeitures*, to *appear* and *anſwer* ſuch and ſuch *groundleſs Objections*; for if we ſhould in that manner *bind* and *engage* our ſelves not to do ſo, or anſwer *this* and the *other Objection* againſt us, when we know our ſelves *innocent* of that *Accuſation*, to which we are to anſwer, and that it is not in our hearts to do the thing whereof we are doubted, but contrary to our Faith and Principles; then this were a betraying of our *own Innocency* in that behalf, and a rendring of us *guilty to all men*, when as we are *clear*; and by binding our ſelves, as afore-mentioned, we ſhould be reputed Tranſgreſſors: for *Bonds* and *Engagements* by *Forfeitures* and *Sums* of *Money*, are for the *Guilty*, and not for the *Innocent*; and we may not betray our *guiltleſs Cauſe*, and bring it under falſe reputation amongſt men, by giving ſuch *binding Engagements*. And again, when as we are *clear* of any ſuch *Suſpitions*,

as are made againſt us, if we ſhould *bind our ſelves*, as aforeſaid; it many times doth appear, that occaſion is *more* taken againſt us, in *anſwering* or *appearing*, and we made to be greater Offenders than before; and there again our *Innocency* is betrayed, when as *innocent* of the fact ſuppoſed againſt us, yet made *Offenders* in anſwering through *formalities* and *tricks* in the courſe of Law practiſed at the time of Anſwering; and therefore we do in good Reaſon and Equity, deny to *bind our ſelves* in that manner, and to give ſuch *Security* (ſo called) leſt we ſhould betray our own Innocency, and render our Cauſe to *falſe Reputations* in that behalf; and leſt we ſhould fall into a *Remedy*, to clear us of *falſe Suſpitions*; worſe than the *Suſpitions themſelves*, by laying our ſelves liable to greater ſuffering in anſwering to our *Accuſations*, falſly objected, than our *ſuffering* can be by the *Accuſations* themſelves; and evil-minded men, do often take *greater occaſion* againſt us in anſwering *falſe Charges* and *groundleſs Suppoſitions* laid againſt us, than they can take by the *falſe Charges* and *Suſpitions themſelves*; and ſo we cannot bind our ſelves, as aforeſaid, to fulfil the Wills of men, and thereby expoſe our ſelves to a far *greater ſuffering* (to be taken in it) for to eſcape *a leſſe*.

I 1.

But as for *living peaceably* in the Land, and being ſubject in all *juſt* and *good things* to the *King* and his *Government*; and not to *plot* againſt them, nor to *harm* any perſon whatſoever, but to be in love *with all*, and in good behaviour *towards all*, and to anſwer to any thing *juſtly* required of us: This is our Principle to do, and hath ever been *our Practice*, and we are bound by the Law of God to perform this *in every particular*; and we can fully make *Confeſſion* hereof, and *teſtifie* it in Yea and Nay, according to the *New Covenant* and *Chriſt's Command*, who hath ſaid, *Let your* Yea, *be* Yea, and *your* Nay, Nay, but not *by an Oath*, nor binding our ſelves upon ſuch *Penalties* and *Forfeitures* in *Engagements* by ſums of Money, out of the Counſel of God; and our Yea and Nay, in this and all other caſes, *is more binding* to us, than all the *formal Engagements* of others; and we make as much Conſcience to perform *our* Yea and Nay, as any others do *their* Oaths or Bonds; and if we do not, but

do

do *plot* and *rebel*, and be of evil behaviour towards any, then let us ſuffer the ſame, as if we had bound our ſelves in Forfeitures of great ſums of Money, and broken ſuch *our Engagements*: and no man need in any caſe *bind himſelf* upon ſuch *Pains* and *Forfeitures*, not to break the Laws of the Land; when as the Juſtice of the Law will be executed upon him if he tranſgreſs it, whether he bind himſelf, or not, beforehand, not to break it; and this is the thing we always offer: *here we are, if we have broken any Law, let us ſuffer according to the Law*; and if at any time we are found guilty of tranſgreſſing the Law, *let us then ſuffer accordingly, whether* Death *or* Bonds; *we crave no favour, but the Execution of juſt Law*: And in the mean time, being we are clear of *Rebellion* and other Tranſgreſſion; Who ſhall accuſe us? or, who can reaſonably require ſuch or ſuch *Engagements* of us to *do*, or not *to do*, or anſwer *ſo* or *ſo*; ſeeing we muſt in Juſtice ſuffer the *puniſhment* of the Law when we *tranſgreſs* it; which we muſt do, if we are at any time guilty, whether we beforehand *bind* our ſelves to the contrary or not? And alſo, if we ſhould *bind* our ſelves, by the *Engagements* of ſuch and ſuch *Sums of Money*, to live *quietly* and not to *rebel*: yet we ſhould be no better truſted becauſe thereof, for that would not ſlay the principle of *Strife* and *Wars* in us, but rather cauſe us to murmur becauſe of our bondage, and ſtrive for liberty; and alſo if we were men of diſpoſitions *to war* and *plot*, &c. it cannot be ſuppoſed by *reaſonable men*, that any *Engagement* by any ſum of Money, would bind us from it, upon occaſion, ſeeing we might hope in ſuch attempts to ſave our Sums of Money, and to gain far more advantage, or elſe we hazarded to loſe all; and to gain a greater advantage (if we were men of *ſtrife*) we would not doubt to attempt to loſe a leſſe; and we being men not of *ſtrife*, we cannot *bind* our ſelves as aforeſaid, in this or any caſe; neither can any in good reaſon deſire the ſame of us, if they rightly conſider the caſe.

III.

Theſe things conſidered, it is fully manifeſt, That upon *good Reaſon* and a *clear Conſcience*, we do *refuſe* and *deny* to give *Bond*, and make ſuch and ſuch *Engagements* by *Forfeitures* of *Sums of Money*; It is, I ſay, in *good Reaſon* and *Conſcience*, and

not in any *wilfulness*, or *stubbornness*, or *contempt* of *Authority* that we do it, nor as though we were guilty in such mater suspected, and durst not answer the Law; but we do it to keep our *Innocency clear*, and not to *betray it* into real cause of doubt that we are guilty. 2. That we may not lay our selves liable to a *greater suffering*, by answering *false Suspicions* and *Accusations*, as it often happeneth in the proceedings in course of Law. 3. That we may not *come under men of evil prejudiced minds*, that seek more occasion against us than they have, and we may not fulfill their wills, and to give them occasion against us, when as in the *Accusations* they have justly none. 4. That we may not *expose* our selves to be *entrapped* and *ensnared* into *greater Sufferings*, to avoid *a less*. 5. That we may walk in the *Doctrine* and *Command* of *Christ Jesus*, who hath commanded to let our Yea *be* Yea, and our Nay be Nay; and whatsoever *Oath* or *Engagement* (out of the Counsel of God) is more, *comes of the Evil*, which we may not do.

These, with some others, are Reasons and Causes why we cannot for Conscience sake bind our selves in such kind of *formal Engagements* (out of the Will of God) *to do*, or not *to do*, to answer this *false Suspition* or the other; but we do deny it out of good Reason and Conscience. And also there is no Example for it, that we know, among the Saints in former Ages, that any of them ever bound themselves to any Kings or Rulers in any such kind of *Engagements*, neither can we at this day; but as I said, *If we transgresse the Law, let us suffer by it*; if we are already, or hereafter be found guilty, we desire nothing but the *just extention of just Laws*, and in *patience* we shall bear it; but beforehand we may not *bind* our selves in *formal Engagements* out of the Will of God, *to punish upon Forfeitures* and *Penalties* what we will do or say, or what we will not do or say; for at the Will and Disposure of the Almighty we are, in *all things* and *cases*; and it is our Principle and Belief, *That we abiding in the Fear and Counsel of God, can be no other than* peaceable, just, righteous and innocent *in the Land*; So that whatsoever we *may* or *do suffer* for this case, or denying *to give Bond*, or *engage our selves so* and so, as aforesaid, it is for *Truths sake*, and such our Sufferings are *Persecution* and *unequal*; and we

must

must commit our Cause to God, who will plead it in his season, if that we are *persecuted* for the cause of *grundless Suspition*, and because we cannot engage to answer *causeless Objections*. And thus I have fought out this matter, and laid it before *the King*, and I leave it to him to consider; and to shew *Justice*, *Equity*, *Mercy* and *Long-suffering*, and in so doing he will be blessed; but if the contrary be brought forth, the effect thereof will be more *miserable*.

CHAP. V.

The Case stated and pleaded, concerning Government it self, and particularly of this present Authority, and our Obedience to it.

I.

WE do acknowledge *Government*, and *Rule*, and *Magistracy* to be an Ordinance of God, ordained and instituted of him, to be exercised among the Children of Men, *for to be a Praise and a Defence to all that do well, and to be a Terrour and Correction to all that do evil*. And we believe there ought to be *Rule*, and *Government* and *Authority* exercised and executed in every Kingdom, Nation, City and Country, for the end aforesaid (to wit) That *Evil-doers* may be made *afraid* and *corrected*, *limited*, *restrained* and *subdued*; and that *Sin* and *Transgression* may be *suppressed*; and *Truth* and *Righteousness promoted*; and them that do well, *praised* and *strengthened*: And this is the very end of *outward Government* of Kings, Princes, or others, amongst Men upon the Earth, Even that the *Outward man* may be kept in *good order* and *subjection* in his conversation in the World; and may be *limited* and *restrained* from all *wrong doing* or *speaking* against his Neighbours *Person* or *Estate*; and if he do, he is punishable by such *Just Authority*. This is the *very end* of *outward Government* in the Kingdoms of the World; but it extends not over the *Inward Man*, to rule, govern, or exercise Authority over the *Consciences* of any in Spiritual matters and cases between *God* and a mans *Conscience*; This Do-

minion and Authority only pertains to the *Inward Government* and *Rule of Jesus Christ* by his *Eternal Spirit*, but not to any *Outward Government* of *Kings*, *Princes*, *Parliaments*, or any others; They, I say, ought only to exercise Authority over the *Persons* and *Estates* of People in all just and lawful things and matters, but not over the *Consciences* of any in the exercise of Duty towards God, or in the Cases and Matters of Worship and Religion.

II.

The Exercise and Execution of this *Just Government* over the *Outward Man*, as afore described, ought to be committed into the hands of *faithful*, *just* and *upright men*, such *as fear the Lord*, and *hate Covetousness*, and *every evil way*, in all Kingdoms of the World; The Execution of the Government in all Just Laws, ought (I say) to be committed to such men, and not to *Drunkards*, *Lyars*, *Covetous* or *Evil-minded persons*, *Ambitious* or *Vain-glorious persons* in any Nation; such as these ought not to be entrusted with the Execution of the Government, and the good Laws of any Kingdom; for such will not be a *Blessing* unto the Land, nor unto any People, but a *Curse*, and the cause of provoking God to *Vengeance* and *Wrath* against themselves, the People and the Governments, if such men, whom God chooseth not, be chosen to make Laws and execute them, and to exercise Government in any Kingdoms of this World; But men that *fear God*, and delight in *Justice*, *Mercy* and *Truth*, that are *humble* and *meek* and *lowly persons*, ought to be called to the *place of Government*, and *only such* are fit to exercise *Rule* and *Authority*, and to make and execute Laws in these Kingdoms, and in all the Kingdoms of the World; and such would be a *Blessing* in the Earth, and the Governments under such, and in the execution of their hands, would be *blessed* and *prosperous*; and all *good men* would have cause to *rejoyce* therein, and all *evil doers* and *transgressors* would be limited and made *afraid*; if so be the Laws be *just*, *holy* and *righteous*, and according to *Equity* and the holy Law of God *in all things*, and the due Execution of such Laws committed to *just* and *righteous* and *meek men*, that love *Judgment*, *Mercy* and *Truth*, and would execute them in the Earth; Then the *happy* and

blessed

bleſſed Government will be exalted, and *Truth* and *Righteouſneſs* would reign as Judge on the Throne; and in this ſhall all Nations and Kingdoms be proſperous and bleſſed when it cometh to paſſe.

III.

And as for this *preſent Authority* and *Government* now in being, under the name of *King* **Charles** *the Second*, we do believe and acknowledge, That according to the Purpoſe and Will of God, and of his bringing to paſſe, *this preſent Government and Authority is ſet up, and into its preſent being, eſtabliſhed*; *The Lord*, I ſay, *hath ſuffered it to be effected, for the Cauſe, and End, and Time, and Purpoſe, known to Himſelf, and not to mortal man*: And thus this Government and Authority is of God, being brought in and ſet up, in oppoſition *to*, and for the *reproof* and *correction* of, ſuch as *went before*, who had neglected *Mercy*, *Truth*, *Judgment* and *Righteouſneſs* in the Earth, till it was time for the Lord to caſt them out, and reprove them, and make them a Deſolation before their Enemies; and this Authority was judged of the Lord fit for *that uſe* and *end*, and reſerved to be brought in, as *a Rod of God in his hand*, to *correct* and *ſmite* many people; And it is right in the ſight of the Lord, that this Authority ſhould have this time and ſeaſon to be exerciſed in theſe Kingdoms, to try and prove, both it ſelf, and all under it, if ſo be that Truth, Juſtice and Righteouſneſs, Mercy and Peace, may be brought forth in theſe Kingdoms through it, that God may eſtabliſh it for long continuance; and it is now a *trying* and *proving*, to make it ſelf *happy* and *bleſſed*, or otherwiſe to bring it ſelf into *contempt* and *diſhonour*; and accordingly, as *Truth*, *Juſtice*, *Mercy*, *Judgment* and *Peace* is brought forth by it, or the contrary brought forth by it; ſo muſt the juſt and equal effects and reward of it be from the Hand of God; and it is only *Juſt Judgment*, *Mercy* and *Truth*, *Righteouſneſs*, *Relieving the Oppreſſed*, and the doing thereof, that can alone make the *Perſon* and *Government* of the King *Happy*, *Bleſſed* and *Honourable* in this World, and hereafter; and the contrary, if it be brought forth, muſt needs bring *Confuſion*, *Diſcontents*, and all *miſerable Judgments*; and, to ſay no more of it, this is my preſent Judgment of the King and his Autho-

rity,

rity, both in respect of their Coming in, and the Cause thereof, and the Fruits and Effects that must follow, which is not otherwise determined of God, but according to *desert* and *merit*, of walking in Truth, Justice, and Righteousness, or in walking otherwise.

IV.

Our **Obedience** to this *Authority*, must be according, as before declared, in the *Plea* of the first Case concerning *Allegiance* (to wit) *for Conscience sake to God*, we are bound by his *Just Law in our hearts* to yeeld Obedience to it, *in all matters and cases* **actively** or **passively**; that is to say, in all just and good Commands of the King, and the good Laws of the Land, relating to our outward man, we must be obedient *by doing*, and not withhold our Just Obedience; but in the Cases of Conscience (to wit) in the matters of Duty to God, and of Worship, Faith and Religion towards him, we must only be obedient to God; for it is he that teacheth and requireth obedience in all those things: and if any thing be commanded of us by the *present Authority*, which is not *according* to *Equity*, *Justice*, and *a good Conscience* towards God, to be done by us, we must in such Cases, obey God only, and deny *active Obedience* for Conscience sake, and **patiently** suffer *what is inflicted upon us* for such our disobedience to men; and we must choose Obedience to *God* rather *than man*, though we *suffer* because thereof: And this is *our Principle*, and hath ever been *our Practice*, to obey Authority, by *doing*, or *suffering*, not disputing whether the *Authority* in it self be absolute of God, of not, yet being an Authority over us, we are to obey it, either *by doing*, or *suffering*, because it is an *Authority*; and not to *plot*, *rebel*, or *rise up with carnal weapons* against it: and thus must our Obedience be to the *King* and his *Government*. And if that in any thing of the Commands of the King, we cannot be obedient for *Conscience sake*, in the Cases of *Conscience*, and when ought is required different or contrary to the Law of God, we have Example hereof in the Scriptures, of many of the Servants of God that could not *in all things*, yeeld Obedience to the *Laws of Nations* and *Commandments of Kings*, when they required ought to be obeyed, contrary to their pure Consciences; as in the Case of

the Three Children, *Dan.* 3. they could not obey the Law and Command of the King, though it was absolute, but refused Obedience, and *suffered* for it; and *Daniel* also himself disobeyed the Kings Law and Commands, *Dan.* 6. and the Apostles the same, when they were commanded by the Authority of that City and Country, *To preach no more in the Name of* JESUS, *Act.* 4. 17, 18. They did not obey the Command of the Rulers in that case, but went on and preached *Jesus*, in *disobedience*, and *contrary* to the Command of the Rulers. And by these, and many other Examples, it is apparent, that it is justifiable in the sight of God, and that it was practised by the Servants of God in former Ages, even *Disobedience to Kings* and *Authorities*, in the Matters and Cases commanded *contrary to the Law of God* and *a good Conscience*; and their Example may justifie such now in the same Practice, in the same Case, if they walk therein by the same Principle.

V.

And thus it is manifest, That if we at any time be found not in full obedience *by doing*, in all Cases and Things, to the Laws and Authority of this Kingdom; it is not out of *Contempt* unto, or *Rebellion* against the Kings *Person* or *Government*; It is not, I say, on that account, but for *good Conscience sake*, and because we must *obey God rather than men*, when and where their Commands stand in opposition the one to the other; and this is, that we may keep our Consciences clear in the sight of God, from disobedience against him, which is our care and endeavour by all means: and when any thing is required of us to be done, which we cannot do with a clear Conscience in the sight of God, such Commands we cannot yeeld Obedience unto; and yet it is not out of Wilfulness, Stubbornness, Contempt, or Rebellion against the Authority, but it is for this End and Cause, that we may not sin against God, nor against our own Consciences, by doing any thing which is contrary thereunto, lest we should bring the Wrath of God upon our own Consciences: So that all these things rightly considered, it doth appear, 1. That we acknowledge *Magistracy* and *Authority* to be the *Ordinance of God*, to be exercised and executed in the Kingdoms of the World among men. 2. That *Just* and *Righteous*

men,

men, are the only persons fit to execute *Just Laws* and *Authorities* in the Earth. 3. That we *acknowledge this present Government* of King *Charles*, and that according to the Purpose of God it is now set up. 4. That we are to be obedient by *doing* or *suffering* in *all things*, to the Authority of the King, as the *Supreme Authority*. 5. That if in any case we are *disobedient* thereunto, and cannot wholly perform every Command, *by doing*, yet it is for *Conscience sake* to God, and that we may not sin against him, and not out of *Rebellion* or *Contempt of the King* or *his Power*. And all these things truly considered, if we do suffer Tribulations, Afflictions and Imprisonments, under and by this *present Authority*, for and because of our *Profession* and *Practice of Religion*, without *evil* or *wrong doing* to our Neighbours Persons or Estates, though we do not in the things contrary to our Consciences obey *strictly* this *present Authority*, yet we are persecuted for the Name of Christ; and as so, we receive our Sufferings, and not as for *Contempt* or *Denyal of Authority*, or as *Rebellion* against it; but for *Conscience sake* to God, our Sufferings are, and our unjust Persecution will be upon our Enemies in the effect and reward thereof, with great Indignation and Wrath from the Lord God, that rewards all according to their works. Thus much about *Government*.

And now I shall shew what *Persecution* is in it self.

CHAP. VI.

Concerning Persecution, *what it is in it self, and how great an Enemy it is to the Kings* Person *and* Authority.

1. PErsecution is, when a Person, or a People, do suffer *Tribulation, Affliction, Imprisonment, Bonds*, or *Death*, whether by a Law or without the Law, for, and because of his or their *Principle* and *Practice* in *Religion*; As when a Person or a People are reproached, falsly accused, imprisoned or put to death, only for and because of their *Religion sake*; when as no evil dealing in the things between *man and man*, can be justly charged and proved against them, but only because they are righteous

righteous, and walk in the wayes of the Lord, and cannot conform to the wayes and vanities of this world, but are ſeparated from it in its *Prophaneſs*, and in its *formal Profeſſion* alſo of Religion; and becauſe thereof Sufferings are impoſed upon them, while yet they walk *juſtly*, *innocently* and *harmleſly* towards all men: This is *Perſecution for Conſcience ſake*, and ſuch are perſecuted, if ſo be they ſuffer for and becauſe of *Righteouſneſs ſake*, and becauſe they will not deny their Principles nor Profeſſion of Religion, nor conform to *Times*, nor *Laws*, contrary to a *good Conſcience*, and yet ſuffer becauſe hereof; this is *Perſecution*.

2. **Perſecution** is, when a Perſon or a People is afflicted, and any kind of Sufferings impoſed upon them, whether by any Authority, or without Authority, and only becauſe they are of ſuch a *Profeſſion* and *Practice* in *Religion*; though yet their *Profeſſion* and *Practice* in their *Religion* is not perfectly according to God, nor by the exerciſe of that Spirit of God ruling in their Conſciences in ſuch their Religion; yet if they ſuffer only for their *Religion ſake*, while yet they walk uprightly as men, in all outward affairs relating to the *outward man*, This alſo is *Perſecution*, and ſuch are *perſecuted for their Religion ſake*, though not wholly for *Righteouſneſs ſake*; and none ought to ſuffer as ſuch, under the Authority of any King, Prince, or Power; but if ſuch do ſuffer, as I have ſaid, and that for their *Religion ſake only* ſo, though yet their Religion is not perfectly according to God, yet they *are perſecuted*, and this is *Perſecution*. And thus I have in ſhort deſcribed and defined what *Perſecution* is in it ſelf, and who it is that are *perſecuted*, and I ſhall now ſhew how great an Enemy Perſecution for *Conſcience* and *Religion ſake* is unto the *King's Perſon* and *Authority*.

Perſecution for *Conſcience ſake*, and for *difference* in *Matters* of Religion, is a *great Enemy* to the *Perſon* and *Government* of the King; it is, I ſay, a *deſtroying* and *devouring Enemy*, and the fruits and effects thereof may work *terrible deſtruction*, yea, this Enemy [**Perſecution**] hath often wrought overthrow in Kingdoms: Let the King ſtrive to be delivered ſpeedily from this great Enemy, which is fierce and cruel, and may work

woful effects in this Kingdom alſo, and the King may be more bleſſed in his *Perſon* and *Government* if he remove far from him this Enemy, *Perſecution*.

I. It is his Enemy, becauſe its effect is, to eat out the Affections of many good and ſober people from the King, and may make their Love and Affections dye to the *King's Government*, when they behold and conſider the *Perſecution* of many *good* and *peaceable People* for *Righteouſneſs* and *good Conſcience ſake*, when as no *evil doing between man and man* can juſtly be laid to their charge, but only for the *matter of their Religion* and the *exerciſe of their Conſciences towards God*; and if ſuch ſuffer *cruel Impriſonment*, *unjuſt Fines*, and *grievous Vexations* for ſuch cauſe, it may weaken and eat out the *Affections* of good People, and divert their *Love* and *good Deſires* from the King and his Government, in which *ſuch Perſecution* is brought forth: and that which diverts the Peoples Love from the King, is his *great Enemy*, and ſuch is *Perſecution*.

II. Perſecution is the King's *great Enemy*; becauſe it may kindle *Heart-burnings*, *Envyings*, *Strifes*, and *Murmurings* among his Subjects, while ſome are tolerated in the *Profeſſion* and *Practice* of their *Religion*, and others *perſecuted* and *impriſoned* for the ſame cauſe; and this kind of dealing exerciſeth the King's Subjects in harſh dealing one towards another, and gives great occaſions for *Quarrelling*, *Envyes*, *Debate* and *Malice* one againſt another, even when ſome execute *Perſecution* upon others, haling them to Priſon, ſpoyling their Goods, and the like; and this kind of dealing, I ſay, whilſt the Authority of the Land perſecutes one ſort of the King's Subjects by the hands of others, it tendeth much to *great Diviſion* and *Diſtractions* amongſt the People; and it is not for the *King's ſafety*, but for his *great diſhonour* and *diſadvantage* every way, to have the People divided into *heart-burnings* and *quarrellings* againſt one another; and therefore *Perſecution* is the King's great Enemy, becauſe it worketh ſuch evil effects.

III. It is his *great Enemy*, becauſe it is contrary to the Truſt which God hath repoſed in him, in promoting him to be King over theſe People; for God hath not committed Power to him, to judge in the Caſes of Mens Conſciences, and to perſe-

perſecute any becauſe of the exerciſe thereof, whether they be of *this* Profeſſion and Practice in *Religion*, or the *other*, yet living *peaceably* and *uprightly* as Men, he ought not to perſecute any, nor to ſuffer them to be perſecuted by, nor under his Authority; but he ought to defend and preſerve all mens Perſons and Eſtates in their Juſt Rights, from the violence each of others, without reſpect to what their *Profeſſion* and *Practice* of *Religion is*; but if the contrary be brought forth, it is contrary, and not anſwerable to the end of God's *Reſtoring Him to theſe Kingdoms*; and if He do not what God hath juſtly called him unto, but otherwiſe, this is his Enemy; and ſuch is *Perſecution for Conſcience ſake*, it is contrary to the end of Juſt Government, and wherefore God hath Reſtored him; and therefore this *Perſecution is an utter Enemy both to the King's Perſon and Authority.*

IV. It is *his Enemy*, becauſe it provokes the God of Heaven and Earth over all, to be offended with him; for He is provoked and vexed becauſe of *the Perſecution of his People in this Age*, as ever He was in all Ages; and if the King be guilty thereof, it incurreth God's great Diſpleaſure againſt him: for God was ever offended with Kings, Rulers, and whomſoever that were *Perſecuters*, and he is the ſame at this day; and whatſoever it is that provokes God to Anger againſt the King, *that is his Enemy:* And ſuch is *Perſecution of People* for the *Profeſſion* and *Practice* of *their Religion*, when as no Evil can be charged upon them in things between Man and Man: and therefore let the King beware of this woful Enemy that waits to wound him; for if the God of Heaven be provoked againſt him, How great is that Enemy which brings it to paſs?

V. It is the King's *Enemy*, becauſe it not only provokes the Lord *to Anger*, but *to Judgment*; *Perſecution* is the cauſe wherefore God brings *grievous Judgments* and *Vengeance* upon whomſoever are guilty thereof; and the effect of Perſecution is *Plagues* and *Miſery*; and it incenſeth God *to Anger*, and alſo *to Deſtroy:* and therefore let the King beware of ſuch a deadly Enemy, as ſhould cauſe God to deſtroy him: and ſuch an Enemy is *Perſecution of Gods People for Conſcience ſake*, it draweth down the Wrath of God upon Kings and Kingdoms, upon Rich

and Poor, upon High and Low, that are guilty of it, for it is the fulfilling of all other ſins, and it haſtens to bring deſtruction upon all that are guilty; and this effect it will work upon the King, even this his Enemy *Perſecution*, if he turn not from it, and overcome it, and baniſh it from him; for it is the cauſe of both *inward* and *outward*, of both *internal* and *external* Plagues and Judgments of God.

VI. **Perſecution** it is *an Enemy to the King*, becauſe it will work to weaken the hands of *Juſt* and *Sober* and *Righteous Men*, it will weaken their Love and Affections, and it makes their hearts ſad; and *Wo is unto them that make ſad their hearts, whom God doth not make ſad!* and this doth *Perſecution*; and it doth not only weaken the hearts and the hands of the *Righteous* and *Sober Perſons*, but it ſtrengthens the hands of the *Rude, Ungodly*, and *Prophane* through the Land, and that which ſtrengthens the *Wicked* and the *Rude Multitude* in Wantonneſs, Scorning and Prophaneſs, that is the King's Enemy; but ſuch is *Perſecution for a good Conſcience ſake*; and becauſe it weakens the *Righteous* in their good and upright wayes, and ſtrengthens the *Wicked* in their evil wayes, therefore it is an Enemy unto the King.

VII. **Perſecution** is an Enemy unto him, becauſe it tends to render him *diſhonourable both in the ſight of God, and all good Men through the World*; for it will ſhew, that he is *cruel* and *bitter*, and *perverſe*, and that he wants *Humility*, *Meekneſſe*, *Forbearance* and *Patience*, if he be guilty; and this is diſhonorable, to have and profeſs evil qualities and properties, and to be without the good; and by *Perſecution* this will be made manifeſt to all the World, and ever was in all Ages, that the Perſecutors of good Conſcience gained unto themſelves, *Diſhonour* and *Reproach of all good men in all Ages after them*: for they were men full of Rage and Malice and Paſſionatneſs, and wanted Patience and Humility, and this made them *Diſhonourable*: And the caſe will be the ſame with the King, if he be a Perſecutor for Conſcience ſake, and he will be diſhonourable both in this preſent time, and in Ages to come, and this by *Perſecution*, and therefore it is his Enemy, that will work many Miſchiefs and Evils upon him, if he be not wholly delivered from it.

VIII.

VIII. **Perſecution** is an Enemy to the King's *Perſon* and *Authority*, becauſe Perſecution for Conſcience ſake *is of the Devil*, it is of his ſpirit, and not of the Spirit of God, to *perſecute*, *impriſon*, *kill* and *deſtroy mens Perſons* and *Eſtates*, becauſe of their *Religion-ſake*, when as no *unjuſt dealing*, nor *unrighteous converſation* can be juſtly laid to their charge, but only for, and becauſe of ſuch *Profeſſion* and *Practice in Religion*, to *perſecute any*, becauſe hereof, this is of the Devil; and that which is of the Devil, is the King's Enemy, and an Enemy to all Mankind, and ſuch is *Perſecution*; and therefore it is a deadly mortal Enemy, which wounds *Kings*, *Princes* and *Rulers* that ever have had friendſhip with it; and therefore let the King avoid this great Enemy, leſt its effects prove miſerable.

IX. It is the King's Enemy, becauſe it is according to the *Example of all the wicked Kings and Rulers that ever have been through Ages and Generations*, as of *Pharoah*, *Ahab*, *Herod*, *Nero*, and many more, who were *Perſecutors of People for Conſcience ſake*, who gained unto themſelves thereby Reproach, Infamy and Miſery from God and men; and to follow their Example, is the King's Enemy, and ſuch is *Perſecution*, if he ſhould perſecute for Conſcience ſake, and about Religion and the Worſhip of God; then he follows the Example of wicked Kings, and this will be his Enemy, and will work woful effects, if ſo be he walk in the ſteps of the Perſecutors of old, and love that which is his Enemy.

X. **Perſecution** is the King's Enemy, becauſe the end and effects of it is *Miſery and Deſtruction upon all that perſecute the Heritage of God*: What was *Pharaoah's* end, and *Herod's* end, and *Nero's* end? was not their end woful and miſerable to God and ſhameful to men? And *Perſecution for Conſcience ſake* will bring the ſame effects at this day; the end of all *Perſecutors* will be *Miſery* and *Shame* even in the Day of the Lord, when He comes with *Judgment* and *Vengeance*, and *to reward every man according to his deeds*, then will He reward *Perſecution* and *Perſecutors* with his *fierce Wrath*, and they ſhall know the Juſtice of God's Judgments executed upon them: And therefore happy will the King be if he keep himſelf clear, and put far from him this Enemy *Perſecution*.

Three CONSIDERATIONS *I have to preſent unto the* KING *for Concluſion.*

I.

THe Strength, and Safety and Proſperity of the King and his Government, ſtands in the *Union*, *good Affection* and *Love* of his Subjects, and the People of theſe Kingdoms, one to another, and to the King; and the more that the People of the Kingdoms are in *Love* and *Union* and *good Affection*, one with another and to the King, the *more ſtrong* and *ſafe*, and *proſperous* thereby is the *King* and *his Government*, and the more like for *a long* and *happy Continuance* and *Eſtabliſhment*: And it is the *Love* and *Union* and *Affection* of the ſober and grave, and juſt and upright People, and of the Meek of the Land, that is the Kings *Strength* and *Safety*, and will much tend to his *Proſperity*, and to the *eſtabliſhment of his Government* and *Authority*; and the Kings *Safety* and *Strength* and *Proſperity*, doth not depend upon the Affection and Acclamations of the Ruder ſort, and of the Wild Multitude, though ſuch profeſs great ſubjection, and cry up the *King* and his *Government*, and drink his *Healths*, and *ſwear the Deſtruction of all his Enemies*; and have *much love* and *great Union* for the King, and are for him *to ſerve him*, and ſwear *Fidelity*, and engage themſelves very highly in words and geſtures for the King; yet the King and his Government is no whit the ſafer, nor more ſtrong nor proſperous, becauſe hereof; for his Proſperity and Eſtabliſhment depends upon the Love and good Affection of the Juſt and Upright, and Temperate and Meek Men of the Kingdoms, and not upon the love of the Rude Multitude; ſuch cannot be a bleſſing to him in their Vauntiug and Boaſting, and Rudeneſs; nor can he ſtand by them, but muſt ſtand in the Eſtabliſhment of his Government, by the Love of ſuch *as fear the Lord*, and *depart from all Iniquity*; by the good Affection of ſuch, and their Faithfulneſs and Love may the King be happy and bleſſed: Therefore let him ſtrive to pleaſe ſuch, and to gain their good Affections to be united to him; and this may adde to his long Continuance.

II.

II.

It is the doing of Juſtice and Truth, and allowing all juſt and equal Liberty to all People under his Authority, that will gain upon the hearts of all juſt and good People; and as Righteouſneſs, Mercy, true Judgment and Truth is brought forth in the Land, and all the contrary limited in the King's Government; this will gain much upon the Hearts and Affections of all good People, to be united in Love one to another, and to the King; And this is the way of the King's Proſperity, and to make his Government eſtabliſhed, if ſo be that he exerciſe his Rule and Authority in *Love* and *Meekneſs* and *equal Juſtice* and *Mercy*, and love *Righteouſneſs* and *Truth*, and hate and deny all the contrary, and limit it; then the ſpirits of all People in the Kingdoms would be ſubjected and ſubdued under his Power, and he ſhould rule over them, and his Kingdoms be eſtabliſhed proſperouſly; and this is the way of an happy Government: But if ſo be the King put on Rigour, and be fierce and cruel, and think to ſubdue all under him by *Will* and *Force*, without ſhewing Juſtice and Reaſon, to anſwer the Conſciences of his Subjects in all his proceedings: This way can never be proſperous, nor eſtabliſh him in his Authority; but it will work the contrary effect: For, if Oppreſſion be brought forth, and heavy Yoaks laid upon the back of the Poor; then will the Wrath of God and of men, be kindled againſt him, and Murmurings, Strifes and Contentions will ariſe in the minds of men againſt him; and the Oppreſſions of the *Poor* will reach unto Heaven, and God will hear and revenge their Cauſe: So that it is ruling and exerciſing Authority in theſe Kingdoms in Juſtice, Righteouſneſs, Love and good Reaſon that muſt gain the hearts of People unto right Subjection, to make the King and his Government happy and eſtabliſhed; and Rigour, Force and Cruelty will never make the King happy, but will work contrary: For the People are wiſe, and Underſtanding will not long bear any degree of the yoak of ſlavery.

III.

In as much as the People of theſe Kingdoms are divers and divided, and contrary in Judgment one to another in many things,

things, and so are dis-united into several Opinions and Parties; the King ought to rule in *Wisdom* and *Love* over them all, and to shew *equal Justice* and *Liberty*, and to exercise *Righteousness* towards them *all alike*, notwithstanding their Difference in Religion and Judgments; for if he shall give Liberty to some, and oppress others; if he do joyn with one way, and promote that, and the men of one Judgment be tolerated, and all other wayes, and all others that are different in Judgment, be persecuted and oppressed, and sought to be destroyed; this is not the way for the King to prosper, nor to be established to perpetuity; for there seems to be no one way so strong, or any one sort of People to make for the King to cleave to and allow, and seek to destroy all the rest; because there is of other sorts of people that ballance that sort in opposition; and so the King and his Government seems not secure, if he take hold of any one sort of People, only to stand thereby, in opposition to all the rest, persecuting of them; because there are many of other Sects that will be discontented and murmur, if not more: So that the King's Safety is, and the Prosperity of his Government, and the Establishment of it seems to be, by giving *Equal Liberty* and *Justice*, and *shewing Love* and *Tenderness* to all of all *Judgments*; and then he may stand by all, and none will oppose him, but all will be ready to defend and preserve him: for he may stand established, and be happy in his Government, by engaging all Sorts to him through Love and Righteousness, and Liberty towards all; but he cannot (according to my Judgment) be established not prosperous, if he choose only the men of one Judgment to stand by, and cleave only to that, and persecute and seek to destroy all the rest that are different, and so only make one Party his Friends, and disengage all others in Love and Affection; This seems, I say, not the way of Prosperity. Let the King consider it; and the Lord give him a right understanding.

FINIS.

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